GYAARWIN SHAREEF SHARIAT KI NAZAR ME

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THE WAY OF SALAFIYYAH

(The True Knowledge of Islam)

GYAARWIN SHAREEF
SHARIAT KI NAZAR ME

Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

Maahe Rabi-ul-Akhir ko daur-e-jahiliyat me "Basaan", "Wabsaan", aur "Mulzem" bhi kaha jata tha. Aaj kal hamare haan baaz mubtadyeen ne uska naam "Rabi-ul-Ghause" bhi rakha howa hai. Kionke wo is mahine me Shaikh Abdul Qadir Jilani rahimahullah ke naam ki "Gyaarwin" khate hain isliye ise "Rabi-ul-Ghause" yani ghuase ki bahaar kahte hain halaanke asal mauj melah to gyaarwin khoron ka hota hai likin naam Shaikh Musof ka istemaal karte hai. ***ALLAH IN SAB KO HIDAYAT DE AAMEEN***

MAAHE RABI-UL-AAKHIR AUR GYAARWIN SHAREEF:

Gyaarwin ek taarikh kaa naam hai, jo gyaarwan taaneeth hai, daswin ke ba'ad aane wali taarikh ko gyaarwin kahte hai. Hamare haan urf me gyaarwin Shaikh Abdul Qadir rahimahullah ki us niyaaz ko kahajata hai jo Rabi-us-Saani ki gyaarah taarikh ko di jaati hai. Is saalaanah gyaarwin ko "Badi Gyaarwin" bhi kaha jata hai aur baaz log har qamri mahine ki gyaarah taarikh ko jo gyaarwin dete hain usey "Choti Gyaarwin" kahte hain.

Gyaarwin khor amoman yeh kate hain ke gyaarwin dar-haqiqat Hazrat Sarkaar Mahbobe Subhani, Qutbe Rabbani, Gause Azam Jilani ki roh-pur'Futoh ki esaale sawaab karna hai.(Guas-us-Saqlain, page 218 Ba-hawalah

Shaikh Abdul Qadir Jilani aur Maujodah Musalmaan, page:63)

Isey kahthe hain haati ke daant dikhane ke aur hote hain khaane ke aur. Esaale sawaab to kisi bhi waqt kyajasakt ahi, iskeliye shariat ne koi din ya waqt muqarrar nahi farmaaya likin gyaarwin khaane aur khilane walon ne gyaarwin taarikh ka iltezaam aisa laazim kya howa hai goyaa Khudayi shariat hai. Agar Aap gyaarwin ke bajaye kisi aur taarikh ka kahe to ye hazraat kabhi bhi raazi nah honge. Lihaza unke is tarze amal se waazeh hota hai ke gyaarwin ka maqsad esaale sawaab nahi kuch aur bhi hai.

Agar koi kahe ke hamare nazdeek gyaarah taarikh ka eltezaam zurori nahi balke gyaarwin kisi bhi taarikh ko dilayi jasakti hai to suey is mintiq ki wazahat karne chahiye ke dosri taarikhen (masalan Baarwin, Terween yaa Ekkisween, Bayisween) gyaarwin kaise bangayi? misaal ke taur par Jumeraat to Jumeraat he hai, aur Juma'a, Juma'a hai, aise hi baarwin baarwin hai aur terwin terwin hai. Aasaan si baat hai ke jaise aap jumeraat ko haftah nahi kahsakte, Itwaar ko Budh nahi kahsakte, isee tarah ekkiswin ko gyaarwin yaa baarwin ko terwin nahi kahsakte, ghaur Karen.

Gyaarwin me kheer aur deegar khanon ka khusosiyat se ehtemaam kya jata hai, haalaanke agar sirf esaale sawaab hi maqsod hota to is ke aur bhi kayi tariqe the masalan aap ye raqam yaa itni hi maaliat ki koi dosri cheez kisi zurorat mand ghareeb o miskeen ko bhi desakte the. Sirf kheer o halwe maande hi ko esaale sawaab keliye zurori samajhna ye kis shariat me hai?

Gyaarwin ka maqsad samjhne kelilye ek aur baat badi qaabile ghaur hai ke is ka ehtemaam o eltezaam akasar awaam-un-naas hi ki taraf se dekhne me aayaa hai. Maulwion ki taraf se kion nahi? bil-alfaaz digar is qisam ka ehtemaam o eltezaam in maulwion ki taraf se kion nahi?

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ﴾

(Surah al-Taubah:34)
"Aye eemaan walo! be-shak bahut sare ulama aur durwesh logon ka maal naajayez tariqe se khaate hain aur wo ALLAH ki raah se bhi (logon ko) rokte hain."

Kahin Quran Majeed ki mazkorah aayat me is qisam ke maulwion ki taraf to isharah nahi? yahaan ek sawaal ye bhi paida hota hai ke kya pori ummat me sirf Shaikh Abdul Qadir rahimahullah hi esaale sawaab ke muhtaaj au raise Waliullah hain jinhe bazariye gyaarwin esaale sawaab karna chahiye. Haalaanke gyaarwin dene walon ke nazdeek Shaikh Abdul Qadir Jilani "Ghuase Azam" hain aur wo aisee chizon se bari hain. yaa koi aur bhi? masalan NABI sallallahu alaihi wasallam ke ba'ad sab se bade Awliya-Allah Sahabah Kiraam hain, phir Tabyeen, Tabe Tabayeen, Muhaddiseen waghairah. Agar ye sawaab sirf Shaikh Abdul Qadir Jilani rahimahullah hi ko puhnchana chaahe to is takhsees (khusoosiat) ki kiya daleel hai? aur agar digar Awliya-Allah ka bhi haq banta hai to naam nihaad Ahle Sunnat in ki gyaarwin kion nahi dilate? kya unse mohabbat nahi?

GYAARWIN KA RAAZ:

Bahut se log gyaarwin nah dene se jaani o maali nuqsaan hone ka andeshah zaahir karte hain ke maal barbaad hojata hai, gaayen, bhaisen doodh nahi detin, thanon se doodh ke bajaye khon aanaa shuro hojata hai. Isee tarah maal se barkat uth jaati hai. goya Namaaz, Rozah Hajj, Zakaat jaise qatyee farayez me kotahi se kuch nahi bigadtaa, magar gyaarwin me zarasi kotahi se jaan o maal ke laale padjate hai. Aakhir sochne ki baat hai ke Shaikh Abdul Qadir Jilani rahmahullah ki gyaarwin nah dene hi se kion jaani o maali khatraat nazar aane shuro hojate hai?

Is ke piche asal me wo baatil aur mushrikaanah aqaayed o nazriyaat hain jo logon ne Hazrat Shaikh rahimahullah ke mutaleq ghad rakhe hain ke aap Gause Azam (sab se bada faryaad son-ne wala) hain.

ALLAH TA'ALA ne aap ko har tarah ke ikhtiyaaraat sonp rakhe hain. Hatta ke kayenaat ki taqdeer bhi aap hi ke haath me thamaa rakhi hai aur aap ko "KON FAYAKON" ki qudrat se nawaaz rakha hai. Lihaza jis tarah sadqah o khairaat ke zariye ALLAH TA'ALA ka qurb haasil kiya jata hai, isee tarah gyaarwin ke zariye ye log aap ka taqarrub haasil karnaa chaahte hain, taake kahen aap naaraaz hokar hame nuqsaan na puhnchayen. Yahi wo raaz balke buzdili hai jise log gyaarwin nah dene ko jaan o maal me khasare ka baayes samajhte hai.

Aap ke mutaleq un makorah nazriaat ke phiche bhi woh manghadat jhote qisse kahaniyan hain jinge logon ne

aap ke mutaleq ghad rakhe hai. Bataure misaal chand ek mulahizah farmayen:

Shaikh Abdul Qadir Rahimahullah ki taraf mansob baaz jhoti karaamaat:

(1)Shaikh Shuhabuddin Sahrawardi jo silsilah Sahrawardiyah ke imam hain, aap ki walidah majidah huzor ghaus-us-saqalain ke waalid maajid ki khidmat me haazir hoti hain aur arz karti hain ke huzor dua farmaiye ke mere haan ladka paida ho. Aap ne looh-e-mahfoz me dekha, us me ladki marqom(likhi howi) thi, aap ne farmaya ke teri taqdeer me ladki likhi howi hai, woh bi bi ye sonkar waapis howi, raaste me huzor ghause azam mile, aap ke poochne par unhone saaraa majirah bayaan kya to huzor ne irshaad farmaya: jaa tere haan ladka paida hoga, magar waza hamal ke waqt ladki paida howi. Woh bi bi baargaahe ghuasiyat me is maulod ko lekar aayi aur kahne lagi: huzor ladka maanga aur ladki mili. Farmaaya: yahaan to laao aur kapda hata kar dekho ye ladka hai yaa ladki? dekha to ladka tha aur yahi Shaikh Shuhabuddin Sahrawardi the, aap ke hulyah me haike aap ki pastaan misal auraton ki thi.(Baagh-e-Firdous almarof Gulzaar-e-Muhammadi, page:28)

(2)Huzor ghause paak ki majlis waz me ek martabah tez howa chal rahiteh, isee waqt ek cheel upar se chillati howi guzri, jis se ahle majlis ki nigahen muntashir howi. Nazar uthakar dekha fauran woh cheel markar girgayi, sar ilahedah dhad ilahedah. Ba'ad khatme waz aap tashreef lechale, woh cheel badastor mari padi thi, aap ne ek haath me uska sar uthaya aur dosri haath me jisam aur dono ko bismillah kah kar mila diya wo fauran udhti howi

chaligayi.(Baagh-e-Firdous almarof Gulzaar-e-Muhammadi, page:28)

(3)Shaikh Abul Hasan Qari riwaayat karte hain ke hazrat mahbob-e-sub'hani, qutb-e-rabbani ke ek mureed ne qazaye ilaahi se inteqaal kya aur hazrat izrael alahissalam unki roh qabz karke lechale, us mureed ka chand saalah ladka tha, kahin jo us ko khabar howi usne rote rote apna laho paani ek karliya, uski is haalete zaar ko dekh kar sab chote bade rote the, isee asnaa me ek shakhs ne aakar kaha: to jo yahaan rota hai tere is rone se kya hota hai, to agar hazrat peer dastageer ke paas jaakar arz kare to zuroor kaamyaabi hogi, pass wo ladka ye sontehi hazrat mahbob-e-sub'hani ki khidmat me dauda howa aayaa aur apna haal sunaakar kane laga:

Khuda ke waaste baba ko ab mere mila dijiye
Ke tum mahbobe yazdan hokar ummat ko kuch dikha dijiye
Kaha ladke ne ye rokar to dil bhar aayaa hazrat ka
Lagey kahne taher ja to tamasha dekh qudrat ka

Yeh kah kar aap ne aasmaan ki jaanib dekha, hazrat izrael alaihissalam apni znbeel me bahut si rohen liye jate hain, aap ne unko bulaakar kahaa ke usme se mere mureed ki roh chod dijiye. Unho ny kaha ke maine hokme Khoda se rohen nikale hain main nahi chod sakta, ye sonkar mahbob-e-rabbaniko jalaal aagaya. Zanbeel cheenkar sab rohen chod di woh sab rohen apne pane qaalibon(dilon) me pahunch gayi aur usdin ke tamaam murde zindah o salaamat hogaye aur aap ka mureed bhi jee uthaa. (Gohar Ghausiyah al-marof Bahaar-e-Bughdaad, page:23-24)

Is tarha ki aur bhi kayi man ghadat kahaniyan ahin jo aap ki taraf mansob ki gayi hain. Jin ka haqiqat me koi wajod nahi. Jaahil log ghulo karte howe inhe aap ki karaamaat baawar karaate hain haalaanke ye sab jhot ka palandah hain.

Imam Zahbi rahimahullah farmaate hain:

((ليس فى كبار المشائخ من له احوا و كرامات اكثر من الشيخ عبد القادر جيلانى،لكن كثيرا منها لا يصح،وفى بعض ذلك اشياء مستحيلة))

"Kibaar mashayekh me koi aisaa nahi guzra jis ki shaikh abdul qadir rahimahullah se ziyaadah karaamaat marof hon likin aap ki taraf jo karaamaten mansob hain unme se aksar drust nahi. Baaz to waise hi naa mumkinnat me se hain."(Siyar A'lam Al-Nubala:12/606)

Imam Ibn Kaseer rahimahullah farmate hain:

((ويذكرون عنه اقوالا وافعالا ومكاسفات اكثرها مغالات))

"Log aap ke aqawaal o af'aal aur mukaashifaat ko bayaan karte hain jin me zyaadah tar ghulo hi paayaa jata hai."(Al Bidayah Wan-Nihayah:14/181)

GYAARWIN KE DALAAYIL:

Gyaarwin ke jawaaz par amoman chaar qisam ke dalaayil pish kiye jate hain, jo darje zail hai:

PAHLE QISAM: Quran Majeed ki woh aayaa jin me kisi bhi lihaaz se das(10) yaa gyaarah(11) ka lafz ayaa hai jaise Quran Majeed ki Surha Yousuf me gyaarah ka zikar is tarah aayaa hai:

﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا﴾

(Surah Yousuf:4)
"Tahqeeq maine gyaarah sitare dekhe hain."

﴿ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ﴾

(Surah al-Baqarah:196)
"Teen din Hajj ke aur saat din jab tum waapis logo ye pore das din howe."

Chonkeh daswen din ke ba'ad raat ko gyaarah kahte hain lihaza das dinon ka tazkirah saabit hone ke ba'ad din daswan aur raat gyaarwin saabit howi.

﴿يَتَخَافَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا﴾

(Surah Taahaa:103)
"Aahista kahte honge darmiyaan apne nahi rahenge magar das din."

EK GYAARAH KHOOR LIKHTA HAI:

Munkireen ab kya kahenge, ab to Quran Majeed se mutaleq das dino ka tazkirah bhi saabit hogaya. Das dinon ke ba'ad raat yaqinan gyaarah hogi, lihaza din daswaan aur raat gyaarwin saabit hogayi ab kya eteraaz baaqi hai?

﴿وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ﴾

(Surah al-A'araaf:142)
"Air wadah diya hum ne Mosa ko tees raat ka aur pora kya is ko das ke."

﴿وَالْفَجْرِ [1] وَلَيَالٍ عَشْرٍ [2]﴾

(Surah al-Fajr:1-2)

"Qasam hai fajar ki aur das raaton ki."

Is aayat me ALLAH TA'ALA ne ek subha aur das raton ki qasam khayi hai, jis se gyaarwin shareef ki azmat malom howi.(Gyaarwin Shareef, page:321-322)

Yeh hain Quran Majeed se gyaarwin ke jawaaz par dalaayil jin par gyaarwin khor bada naaz karte hain aur badhken maarte hain ke dekhaa Quraan Majeed se gyaawin saabit howi?

Haalaanke inko badhken maarte howe ye baat zahen nasheen rakhni chahiye ke Quran Majeed ke alfaaz jis tarah ALLAH TA'ALA ne RASOOLULLAH sallallahu alahi wasallam ko sikhlaye hain isee tarah ALLAH TA'ALA ne in alfaaz ka bayaan yani mana o mafhom bhi RASOOLULLAH sallallahu alahi wasallam ko sikhlaaya hai jiase Quran Majeed ke alfaaz men qyaamat tak koi taghayor o tabaddul nahi hosakta, isee tarah is ke mana o mafhom me bhi qyamat tak koi tabdeeli nahi hosakti aur yahi woh bunyaadi nuqtah hai jis ko qaayim rakhte howe Ayimah Deen ne badi badi sawobaten aur takleefen bardaasht kin, likn Quran Majeed me manawi tahreef kerne ki har mazmom koshish ko naakaam bana diya.

Ab hum apne bhayion se sawaal karte hain kya RASOOLULLAH sallallahu alahi wasallam ne in aayaat se gyaarwin karna hame batlaayaa hai? isee tarah RASOOLULLAH sallallahu alahi wasallam ke ba'ad Quran Majeed aur AAP sallallahu alahi wasallam ke faraameen ko Sahabah Kiraam, unke ba'ad Tabayeen, Taba Tabayeen aur

tamaam ayimah kiraam jo har ek se ziyadah samajhne wale aur amal paira hone wale the, kya unme se kisi ne in aayaat se koi aisi cheez muraad li hai? agar li hai to isko waazeh taur par bayaan kyajaye.

Ba-haisiyate Musalmaan hum is par amal paira hone keliy taiyaar hain, agar ye baat nahi to phir ye Quran Majeed ki manawi tahreef hai jo kam az kam kisi musalmaan ka tarze amal nahi hona chahiye.

﴿هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ﴾

Gyaarwin khor achi tarah jaante hain ke in aayaat ke nuzool ke waqt nah to Shaikh Abdul Qadir Jilani paida howe the ur nah hi gyaarwin ka koi wajod tha. Yaqinan hamari is baat se gyaarwin khor bhi ittefaaq karenge ke in aayaat ka murawwajah gyaarwin se dor ka bhi taluq nahi.

Isee liye to ek gyaarwin khor ne likha hai: agar munkireen ka Quran Majeed se gyaarwin shareef ka subot maangna mabni bar jihalat hai. Taahum hum ne nihaayat sanjeedgi se Quran Majeed ki paanch(5) mukhtalif aayaat se jaisa bhi ban pada jawaab pesh kardiya. Bahar haal in jawaabaat ko jaise ko taisa ki misaal par mahmol karna chahiye.(Gyaarwin Shareef, page:322)

Quran Majeed se gyaarwin ka subot maangnaa jihaalat nahi balke subot pesh karne ke naakaam koshish mabni bar jihalat hai, kionke agar Quran Majeed me is ka kahin adnaa sa bhi ishaarah hota yaa mazkorah baalaa aayaat ka wo mafhom hota jo gyaarwin khor bayaan karte hain to sab se pahle khud SAHABE QURAN JANAAB

MUHAMMED RASOOLULLAH sallallahu alaihi wasallam is par amal karte aur apne Sahabah se bhi amal karwate.

DOSRI QISAM: **Woh riwaayaat jin me esaale sawaab keliye sadqah o khairaat karne ka zikar hai. Woh pesh kake gyaarwin ka jawaab nikaala jata hai. Jaisa ke Syidina Sa'ad Bin Ubadah raziallahu-anhu ne ek baagh apni walidah ki taraf se sadqah kya tha jo unki adam maujodgi me faut hogayi thin.(Sahih Bukhari:2756, 2762)**

Gyaarwin khor is qisam ki riwaayaat ko daleel banaakar kahte hain ke hum bhi ummat ke ek bahtareen shakhs Shaikh Abdul Qadir Jilani rahimahullah ki roh-pur'futoh ko esaale sawaab pahunchane ki gharz se gyaarwin dilate hai. gyaarwin khoron ki is daleel ka jawaab guzishta sutor me bayaan hochuka hai ke esaale sawaab keliye shariat ne koi din yaa waqt muqarrar nahi kiya aur nah hi is baat ka paaband banaya hai ke sirf kheer yaa halwe maande hi ke zariye esaale sawaab kya jaye neez maiyit ke warsaa ke ilaawah digar afraad ka is ki jaanib se sadqah karnaa bhi mahel nazar aur muhtaaj-e-daleel hai.

TEESRI QISAM: **Jab edi choti ka zor lagane ke ba'ad Quran o Hadis se gyaarwin ka koi subot nahi milta to phir man ghadat ajeeb o ghareeb qisam ki gardaanen sonaanaa shuro kardete hai ke jab fulaan paida howa to din daswan aur raat gyaarwin thi, gardaan mulahizah farmayen:**
Din daswan aur raat gyaarwin:

Qalam qudrat ko paida farmane ka din
Din daswan aur raat gyaarwin
Loh-e-mahfoz paida farmane ka din

Din daswan aur raat gyaarwin
Qalam ka loh-e-mahfoz par taqdeer aalam likhne ka din
Din daswan aur raat gyaarwin
Hazrat aadam ki taubah qubol farmane ka din
Din daswan aur raat gyaarwin
Hazrat Idrees ko makaan buland milne ka din
Din daswan aur raat gyaarwin

Is lambi chodi (yahaan par mukhtasar bayaan ki) gardaan ko zikar karne ke baad ek gyaarwin khor ne likha:
Isee tarah aur bhi bahut saari fazilaten hain, daswin aur gyaarwin raat ki fazilaton aur khusosiyaton ka agar pori tafseel se zikar kya jaye to hazaron safhaat me bhi nahi samasakta.

Mukhtasar taur par khaakah pesh kardene par hi iktifaa kiya jata hai.(Gyaarwin Shareef, page:310-312)

Aksar qawalion me bhi is gardaan ka bada wird kya jata hai haalaanke taqreeban ninyaanwe fisad ye gardaan banawati aur man ghadat hai. Quran o Hadis se is ka hoi sabot nahi milta. Agar bilfarz ye saari baten saabit bhi hojayen to bhi in ka marawwajah gyaarwin se koi jod nahi banta aur nah hi unse gyaarwin saabit hosakti hai. Kion ke agar in se gyaarwin saabit hoti to JANAAB RASOOLULLAH sallallahu alaihi wasallam aur AAP sallallahu alahi wasallam ke as'hab ne is par kion nah amal kya? Tabayeen, Taba Tabayeen aur digar salaf saliheen ne usey kyon na mamol banaya jabke wo khair ke kaamon me sabqat lejane wale the.

CHOHTI QISAM: **Gyaarwin khor jab har taraf se lajawaab hojate hain to bajaye is ke ke haq tasleem karke gyaawin khori chod-den. Ulta awaam kal-an'aam ko bewaqof banaana aur atkal paccho maarna shuro kardete hain ke ji dekho Huzoor sallallahu alaihi wasallam aur ashraye mubashshirah ke das Sahabah ko mila kar gyaawin saabit hojati ha. Isee tarah ek gyaarwin khor ne badi wazni daleel pesh karte howe apni baaraat se gyaarwin saabit karne ki koshish ki. Kahne laga: logo! main gyaawin ka ek aur subot pesh karne laga hon, ghaur se sonu, kaan khol kar baitho, phir nah kahna ke hame kisi ne gyaarwin ke mutaleq kuch bataayaa nahi tha.**

Lo sonu! gyaarwin shareef meri baaraat se saabit hai kionke meri baaraat me ek mere walid sahab the aur ek chacha sahab aur do mere bhai the jabke che(6) dosere rishatah daar ye kul das(10) afraad howe aur gyaarwan mai khud , main khud… mai khud.(Bid'at aur Bidati, page:303)

Isee qisam ka ek aur waqiya janaab Prof. Ikraam Naseem ne bhi "TAFHEEM TAWHEED" page:146-147 par byaan kiya hai ke Maulwi Inaayatullah Saangalwi ne ek martabah rata jhaton Zila Siyalkot me ek jalsah gaah me badhken lagate howe gyaarwin ka ajeeb hi subot pesh kya, kahne laga ke gyaarwin shareef ka suboot to ghar ghar me maujood hai likin andhe wahabion ko nazar nahi aataa. saamayeen ne hairat se kaan khade karliye ke dekhen bhala gyaarwin ka kon sa aisaa sabot hai jo har ghar me maujod hai. Farmane lage: kya har ghar me chaar payi nahi hoti? ji hoti hai, jawaab aaya. Kahne laga: ginti karo, do daraaz aur do baazo, kitne howe? ji chaar, aur chaar paye bhi shamil

karlo, ab kitne howe? ji aath(8). ek paayenti aur ek tandi, kitne hogaye? ji das (zor se aawaaz aayi) aur ek chaar paayi ke upar sone wala batao, ab kitne howe? ji gyaarah aur is ke saath hi nara haidari aur nara ghausiya jaise mushrikanah nare gonjne lage.

Ab jahan aisi harzah sarayi karne wala waayiz aur son'ne wale aise jaahil hon, to wahan deen-e-haq ki wahi haalat hogi jo in logon ne bana rakhi hai.

Bahar haal gyaarwin ka kitab o sunna me nah koi zikar hai nah subot. Yeh sab yaar logon ne khane pine ke dhang racha rakhe hain jin se bachna az had zurori hai.

Maulana Sanaullah Amritsari rahimahullah farmate hain: Khatam gyaarwin ka riwaaj nah zamanah rdisaalat me thaa, nah ahede khilafat me. Is liye ye bid'at hai. Hadis me hai:

((كل عمل ليس عليه امرنا او عملنا فهورد))

"Yani RASOOLULLAH sallallahu alahi wasallam ne farmaya: jo kaam hum ne nah bataya ho yaa nah kya ho wo mardod hai."

Is liye aisi bid'at ki majlis me shareek hona ya is cheez ka khana gunaah hai. Khuda ke waste dena mana nahi hai likin gyaarwin ke naam se karna shirk yaa kam se kam bid'at hai. Aise af'aal se khud Hazrat Peer Sahab rahimahullah ne mana farmaya hai, "Futoohul Ghaib" mulahizah ho.(Fatawa Sanaayiyah:1/356)

MAAHE RABI-UL-AAKHIR KI JALI AUR BANAWATI NAMAAZ:

(1)Is maah ki pahle shab namaaz mughrib ki adayegi ke ba'ad Isha ki namaan me Surah Fatiha ke ba'ad teen baar Surah al-Kausar, dosri rak'at me Surah Fatiha ke ba'ad teen martabah Surah Kafiron. Is ke ba'ad baaq tamaam raka'ton me Surah Fatiha ke ba'ad har rak'at me teen teen martabah Surah Ikhlaas padhe. Is namaaz ko Padhne se ALLAH TA'ALA har tarah ki pareshaani o mushkil se khalasi ata farmata hai.

JAAYEZAH:

JANAAB NABIYE MUKARRAM RASSOL-E-MUAZZAM FIDAAH ABI O AMMI sallallahu alahi wasallam jin par Quran Majeed naazil kya gaya aur jinhe roshan deen ata farmaaya gaya. AAP sallallahu alahi wasallam par aur AAP sallallahu alahi wasallam ke Sahabah Kiraam raziallahu-anhum ajmayeen. Jo har khair ke kaam me aagey badhne waale, sabqat lejane wale the. unpar nah jaane kitne hi Rabi-ul-Akhir ke mahine guzre likin unme se kisi ek ne bhi nah khud ye jaali aur banawati namaaze adaa ki aur nah hi ba'ad me aane walon ko un makhsos namaazon ka hukum diya jin ka zikar "baarah mahinon ki nafli ibaadaat" ke Muallif ne apni mazkorah kitaab me kya hai. Lihaza ye sab namazen banawati aur jali hain isee liye hum ne unwaan hi me is baat ka ishaarah kardiya hai ke un makhsos namaazon ka shariat-e-muhammadi se koi taluq nahi. Un par ALLAH TA'ALA aur uske RASOOL (sallallahu alahi wasallam) ki muhar nahi. Lihaaza ye banawati hain aur inhe padhna bid'at hai.